

Sri Mayavada-sata-dushani

(Sri Tattva-muktavali)

The pearl necklace of truths or 100 refutations of the mayavada fallacy

by **Srila Bhaktivinoda Thakura**

Text 1

All glories to Lord Krsna, who is simultaneously the protector of the faithful devotees and

the devastating eternal time factor destroying the cruel demon kings. Krsna, the son of

Maharaja Nanda, is as splendid as a young tamala tree. He is the source of the limitless

Brahman effulgence. He is the master of all potencies. He is decorated with a vaijayanti

flower garland, and His forehead is splendidly decorated with tilaka.

Text 2

A devotee has full faith in the words of the Puranas. Every morning he faithfully and

happily studies the Puranas, and in this way his mind penetrates the actual meaning of the

scriptures.

Text 3

A certain imaginative Vedanta commentator has presented a false theory that the individual

spirit soul and the Supreme Personality of Godhead are one in all respects. A devotee

scholar, learned in the Puranas, rejects this fallacy and, with expert logic, establishes the

eternal distinction between the individual spirit soul and the Supreme Personality of

Godhead. Quoting abundant evidence from the sruti and smṛti, the devotee scholar presents

many arguments to conclusively prove the difference between the individual spirit soul and

the Supreme Personality of Godhead.

Text 4

The individual spirit soul is always limited. The Supreme is always unlimited. The

difference is clearly established in the descriptions of Vedic literature. Because the natures

of the Supreme and the individual spirit soul are so different, it must be concluded that they

are eternally different entities. They cannot be the same.

Text 5

The Mayavadis may object: "The individual spirit souls are not different from the Supreme,

just as the air in a pot and the air in the sky are not different. Indeed, simply by

citing this

analogy, I have proved that the individual spirit souls are identical with the Supreme." To

this statement I reply: "This is not a very good argument. The Supreme is unlimited and

cannot be compared to any limited material manifestation, such as the material sky. He is

not at all like the material sky and, therefore, your analogy is not very good evidence to

support your views."

Text 6

The Mayavadi commentator on the Vedanta claimed that the words tat tvam asi are the

maha-vakya, the most important statement in the Vedas. According to this explanation, tat

means "the Supreme," tvam means "you," and asi means "are." He interpreted the phrase to

mean "you are the Supreme" and he claimed that there is no difference between the

Supreme and the individual spirit souls.

The Vaisnava commentator on Vedanta interpreted these words in a different way, saying

that tat-tvam is a possessive compound word (sasthi-tatpuruṣa-samasa). According to his

explanation, tat means "of the Supreme," and the entire phrase means "you are the servant of

the Supreme." In this way the proper meaning of the scriptural statement is clearly shown.

Text 7

O friend, the Supreme is all-knowing and He sees everything. From Him, this entire

astonishing and variegated material cosmos has emanated. He creates, maintains, and

destroys the entire universe by slightly moving His eyebrow. O friend, you are not like Him.

You are ignorant of so many things and your vision is limited, although you wish to see

everything. The Supreme is full of all opulences, and He is the ultimate witness who

observes everyone. O friend, the individual living entities are numerous, but the Supreme is

one only. You are stunted and impure by material contact, but He remains always pure and

free from the touch of matter. O friend, your nature is completely different from His in these

ways.

Text 8

The objection may be raised: "The Vedas say brahmaham asmi ('I am Brahman'). The word

brahman is certainly in the nominative case (prathama vibhakti). You cannot say it is

possessive (sasthi) and thus change the meaning. How is it that you have foolishly

interpreted tat tvam asi as a possessive compound (sasthi-tatpuruṣa-samāsa)? How can you

avoid interpreting the quote api ca so yam devadattah ('O Devadatta, you are that') in the

nominative (prathama) and try to make it genitive (sasthi)?"

To this I reply: "When the scriptures explain that the individual spirit soul is Brahman, the

proper understanding is that the individual souls are like tiny sparks that have emanated

from the great fire of the Supreme Brahman. As far as the possessive compound (sasthitatpuruṣa)

interpretation of tat tvam asi: you may not like it, but it is certainly grammatically

sound. Why do you not accept it?"

Text 9

Accustomed to speak in metaphors, poets say: "This youthful brahmana is a blazing fire,"

"This beautiful face is the disc of the full moon," "These breasts are Mount Meru," or

"These hands are blossoming twigs." The charm of these metaphors lies in considering two

things, which are actually different, to be completely equal because they have one common

feature. The poetic author of the Vedas has used this device in the phrase

brahmaham asmi.

The spiritual living entities have emanated from the Supreme Brahman, but they are not

equal to Him in all respects.

Text 10

Innumerable waves splash within the great ocean and, in the same way, countless spirit

souls exist within the Supreme Brahman. A single wave can never become the ocean. O

individual spirit soul, how do you think you will become the Supreme Brahman?

Text 11

Everywhere in the Vedic scriptures pairs of opposites are described. Spiritual enlightenment

and spiritual darkness, religion and irreligion, knowledge and ignorance are all described as

different. The Vedic scriptures also describe the Supreme Brahman and the individual spirit

soul as different in the same way. O saintly audience, how can anyone, with an honest heart,

claim that the individual spirit soul and the Supreme Brahman are identical in all respects?

Text 12

The Supreme Personality of Godhead is the foundation upon which everything rests. He is

the supreme monarch and the independent controller of the illusory potency (maya). O

individual spirit soul, you are simply a reflection of the Supreme Personality of Godhead.

Only one moon shines in the sky, although innumerable reflections of that moon may appear

in the water or other places. O individual spirit soul, the Supreme Personality of Godhead is

like that single original moon, and the individual spirit souls are like innumerable reflections

of Him. Just as the reflections remain always distinct from the moon itself, in the same way

the individual spirit souls remain eternally different from their original source, the Supreme

Personality of Godhead. O individual spirit soul, this is the eternal distinction between you

and the Supreme.

Text 13

The Vedic scriptures say that the Supreme Brahman is immeasurable, inconceivable, and

without any material activities or duty. O individual spirit soul, you are very easily

perceivable by the material mind and describable by material words. How is it possible,

then, that you are the same as the inconceivable Supreme Brahman?

Text 14

O individual spirit soul, your intelligence has been stolen by the darkness of the Mayavada

theory, and for this reason you continually mutter brahmaham asmi ("I am the Supreme

Brahman") as if you have become mad. I say to you, "If you are the Supreme Brahman,

where is your unparalleled opulence? Where is your supreme dominion over all? If you are

the Supreme Brahman, where is your all-pervasiveness and all-knowledge? Your equality

with the Supreme Brahman is like the equality of a mustard seed with Mount Meru!"

Text 15

O individual spirit soul, you are by nature very limited, but the Supreme Lord is unlimited.

You can only be at one place at one time, but the Supreme is eternally everywhere. At one

moment you enjoy, and at another moment you suffer. In this way, your happiness and

suffering is all temporary, but the Supreme Lord experiences the perfection of

transcendental bliss at every moment. O individual spirit soul, why are you not embarrassed

to speak these words so ham ("I am the Supreme")?

Text 16

Glass is glass. A jewel is a jewel. An oyster is an oyster. Silver is silver. They

will never

lose their nature and become each other. If one thinks that glass is a jewel, or an oyster is

silver, he is mistaken. Impelled by the same kind of illusion, the individual spirit soul

imagines he is the same as the Supreme Brahman. Illusioned in this way, the spirit soul

propounds the Mayavada interpretation of tat tvam asi and other statements of the Vedas.

Text 17

The Vedic statement tat tvam asi should be interpreted in the following way: tat means "the

Supreme Brahman who is like a nectar ocean of perfect transcendental bliss." Tvam means

"the distressed individual spirit soul, whose mind is anguished by the fears produced by

continued residence in the material world." Because the natures of the individual spirit soul

and the Supreme Brahman are different in this way, they cannot be equated. In reality the

Supreme Brahman is the supreme object of worship for innumerable universes, and the

individual spirit soul is His servant. This is the actual meaning of tat-tvam asi.

Text 18

The Mayavadis claim that when the Supreme Person is described in the Vedic

literatures,

one should reject the literal meanings of such descriptions, and instead accept them

allegorically, or not in the sense conveyed by the primary meaning of the words.

Text 19

O Mayavadis, if you insist on interpreting the Vedic description of the Supreme in an

allegorical, or indirect, sense, then please tell us why you abandon the direct literal meaning

in favor of this indirect interpretation?

Text 20

There are three reasons for rejecting a word's primary meaning and accepting a secondary

meaning instead. They are: 1. If the primary meaning makes no sense; 2. If tradition or

common usage supplants the primary meaning with a generally accepted secondary

meaning; 3. If an authorized commentary explains that a secondary meaning should be

understood. In these circumstances one may reject the primary meaning and accept the

secondary meaning of a word.

Text 21

If the primary meaning is senseless, one must find a secondary meaning that

makes sense.

Text 22

One should not accept the primary meaning if it makes no sense. For example, the primary

meaning of grama is "village," but if the grama is described as unlimited, one must reject

the primary meaning and accept a secondary one ("multitude"). In the same way, the

primary meaning of putra is "son," but if the putra is described as appearing without a

father, the primary meaning should be rejected and a secondary one ("that which rescues

from hell") should be accepted.

Text 23

The sentence kumbha-khadga-dhanur-banah pravisanti is an example of the use of

secondary meaning. Pravisanti means "enter" and kumbha, khadga, dhanuh, and bana mean

"pitchers, swords, bows and arrows" respectively. The primary meaning of the sentence is

"pitchers, swords, bows, and arrows enter." This interpretation clearly makes no sense. In

these circumstances, the secondary meaning should be accepted. If the first two words are

accepted as bahuvrihi-samasas, then the secondary interpretation "men carrying

pitchers,

swords, bows, and arrows enter" may be accepted to replace the rejected primary meaning.

Text 24

The sentence gangayam ghosah is another example of the use of secondary meaning. The

primary meaning here is "the River Ganges spoke." This primary meaning should be

rejected because a body of water cannot speak. Here the secondary interpretation "he spoke

the word Ganges" is more appropriate.

Text 25

The sentence ayur ghrtam is another example of the use of secondary meaning. Taken

literally, the sentence means, "Clarified butter is identical with long life." In this sentence

clarified butter and long life are equated although they are not at all the same thing. In this

sentence, the secondary interpretation "Eating foods prepared with clarified butter prolongs

ones life" must be accepted if the sentence is to make sense.

Text 26

A text may be interpreted in three ways: 1. The literal (primary) meaning may be accepted;

2. One may reject the literal meaning and accept a secondary, not so commonly used,

meaning of the words, or 3. One may accept the statements as metaphorical or allegorical.

In order to establish their theory, the Mayavadis have diligently rejected the literal

interpretation of the Vedic statements and have put forward an interpretation based on

accepting the secondary meanings of the words.

Text 27

Taken literally, the Vedic statements do not at all support the theory that the individual spirit

soul is the same as the Supreme Brahman. For this reason, the Mayavadis have rejected the

literal meaning of the texts and concocted a figurative interpretation based on accepting

obscure definitions of words and rejecting the commonly used meanings of words. How do

the Mayavadis expect to understand the truth about Brahman if they adopt this devious policy?

Text 28

The Vedas directly state that the Supreme Brahman is the original creator of the universe

(jagat-karta). From this statement it is only logical to infer that the one Supreme is the cause

of the many living entities. The many living entities thus have the Supreme as their creator.

This is the direct meaning of the Vedic statement.

Text 29

The sruti and smṛti give abundant evidence to support this interpretation: that the one

Supreme Brahman is the creator of the many living entities. That the Vedas describe the

distinct individuality of the one Supreme Brahman and the many individual spirit souls is

confirmed by Lord Kṛṣṇa in Bhagavad-gītā, where He said (15.15): *vedaiś ca sarvair aham*

eva vedyah ("by all the Vedas I am to be known").

Text 30

The Mayavadis claim that the Vedas say that the material world is unreal. O Mayavadis,

even if this is so, how can you infer from it that the Supreme Brahman, who is full of all

opulences and the origin of all moving and unmoving entities is also unreal?

Text 31

The Mayavadis may say that the Vedic scriptures clearly state that the Supreme cannot be

understood by the mind or described in words.

To this I respond: "O Mayavadis, please hear my reply. This statement means

that the

Supreme cannot be understood by the mental gymnastics of foolish speculators. The

Supreme can only be understood when one hears about Him from the right source and with

the proper devotional spirit. Furthermore, because the Supreme Brahman possesses infinite

and unfathomable transcendental qualities, no one is able to completely know or describe Him."

Text 32

The Mayavadis claim that the Vedic statement avan- manasa-gocaram ("the Supreme cannot

be understood by the mind or described in words") proves that the Supreme cannot be

described or understood. To this I reply: "This description may apply to ordinary words or

thoughts, but not to the words of the Vedas. The Vedas elaborately describe the Supreme

Brahman. Please do not think that the statements of the Vedas are like a limping cripple who

cannot describe the Supreme."

Text 33

O proud Mayavadis, you think yourselves to be great scholars although you actually have no

place in the company of the learned. The Vedas say, sabda-brahmani nisnatah

parabrahmadhigacchati

("expert in understanding the Supreme, they who are actually learned attain the spiritual realm"). There is no error in these words of the Vedic sages. Please do not say that no one can understand or describe the Supreme.

Text 34

The word ghata has a specific meaning, and the word pata also has a specific meaning.

Various words indicate specific objects. In the Vedas the words sat ("eternity"), cit

("knowledge"), and ananda ("bliss") are used to directly indicate the Supreme Brahman.

Text 35

Words have both primary and secondary meanings. If the meaning of a word is ambiguous,

then in the course of the conversation the proper meaning will become clear by the context.

If one enters a conversation when someone asks a boy, "please bring the saindhava," the

meaning of the mans statement may be unclear, for the word saindhava may mean either

"salt" or "horse." However, when the boy returns with the saindhava the person's intention

will be at once understood. In the same way, the proper meaning of ambiguous words in the

Vedas become clear when the serious student studies the entire body of Vedic literature and

sees the ambiguous statement in the proper perspective.

Text 36

By repeatedly hearing the words of the spiritual master and by thoroughly studying the

Vedic literature, the sincere student will be able to understand the proper meaning of

brahman and the other words in the Vedic vocabulary.

Text 37

The Supreme Personality of Godhead is also the supreme controller and the supreme

performer of activities and, therefore, His form is perfect and eternal. A performer of

activities always has a form. No one has ever seen a formless performer of activities.

Text 38

If the Supreme Personality of Godhead, who is also the supreme controller, has a form and

is not formless, then we may easily conclude that He has a human-like form similar to the

forms that we ourselves bear. This may be concluded because all performers of activity have

forms that are quite similar. We do not see why the Supreme Personality of Godhead should

be an exception in this regard.

Text 39

There is a difference between the one all-powerful Supreme Personality of Godhead and the

many living entities. The living entities are continually beset by the six waves (beginning

with hunger and thirst) of material existence. In order to accomplish something, the living

entities have to work very hard, holding shovels, plows, and scythes in their hands. In this

way, very fatigued by working hard, the living entities become morose at heart. The

Supreme Personality of Godhead is not at all like the individual living entities in this matter.

Simply by moving an eyebrow the Supreme Personality of Godhead can attain whatever He wishes.

Text 40

The Supreme Personality of Godhead is able to effortlessly do anything, change anything, or

destroy anything. This is a very great difference between the Supreme and the tiny jivas

(individual spirit souls).

Text 41

Someone may say: "If the living entities in the material world sometimes suffer and

sometimes enjoy because of their bodies, then, if the Supreme has a body, He

must also

suffer and enjoy in the same way." To this I reply: "The conditioned living entities possess

material forms subject to six changes (growth, decay, death, etc.). The spiritual body of the

Supreme Personality of Godhead, because He is the master of all opulences, is not at all like

these material forms. The Lord's spiritual body is never subjected to old-age, decay, and

death, and His happiness never diminishes."

Text 42

Someone may object: "Every living entity attains a certain body because of his past karma

and, therefore, when the Supreme manifests a body, He has also attained that body as a

karmic reaction."

To this I reply: "The Supreme is the ultimate controller, and it is He who awards the karmic

results to us living entities. As the ultimate administrator of the laws of karma, He is not

under their jurisdiction. That is the relationship between Him and us."

Text 43

Someone may object: "All bodies are temporary. Therefore, the body of the Supreme must

also be a temporary manifestation."

To this I reply: "No! The body of the Supreme is eternal. Just as earth assumes various

temporary shapes, although the atoms that are the source of the earth element remain

eternal, in the same way, the eternal living entity accepts different material bodies because

of his karma. The original spiritual forms of both the Supreme and the subordinate living

entities remain eternal, although the conditioned soul may accept different material

coverings because of his karma."

Text 44

The Vedic literatures explain that under ordinary circumstances the conditioned living entity

cannot negate the results of his past karma. In order to maintain the truth of this statement,

the Supreme Personality of Godhead, who holds the Sudarsana cakra in His hand, pretends

to be bound by the reactions of past pious and impious deeds when He appears in this world

disguised as an ordinary person.

Text 45

I have heard in the Puranas that this entire universe came into existence from the lotus

flower sprouted from the navel of the Supreme Personality of Godhead. Are we then to

conclude that the Supreme has only a disembodied navel and not a complete body? If the

Supreme Lord has a navel, then He must have a body complete with all limbs and senses

also.

Text 46

The transcendental form of the Supreme Personality of Godhead is elaborately described in all the Vedas. That celebrated form is very handsome, and it completely

delights the senses of all the devotees. That transcendental form is endowed with the six

opulences of all beauty, strength, fame, knowledge, wealth, and renunciation. The sacred

Ganges river is the water that has washed the Lords lotus feet.

Text 47

Whenever, by the force of time, irreligion increases and religion declines, the Supreme

Personality of Godhead protects the saintly devotees and destroys the demons.

Text 48

The Supreme Personality of Godhead manifests Himself in two features: 1. In His original

form as the source of all incarnations; 2. In His many visnu-tattva incarnations.

The many

living entities may also be divided into two groups: 1. The devotees (who are free from the

influence of the illusory energy); 2. The nondevotees (who are bound by the illusions of maya).

Text 49

Some theorists claim that the individual spirit souls are actually the Supreme, just as

reflections on water are the same as the reflected object. By simply fabricating this analogy,

these foolish persons do not at all establish the identity of the individual spirit soul and the Supreme.

Text 50

How is it possible that the individual spirit souls are reflections of the Supreme and equal to

Him in all respects? The individual spirit souls are not equal to the Supreme. If they are

equal, then why is the Supreme described as unlimited, all-pervading, and free from

material contamination? Why are the individual living entities described as being

conditioned, subject to material illusion, engaged in the pious and impious deeds described

in the Vedas, and thus experiencing the mixed happiness and suffering of material

existence? The Supreme is niraqjana, never subject to the influence of matter.

Text 51

The sun or some other object fixed in a certain place and not all-pervading may be reflected

in another place. By definition, the Supreme is all-pervading. Something not localized, but

present in every place, cannot be reflected. Therefore the all-pervading Supreme cannot be

reflected. The analogy of reflection is completely inappropriate to describe the relation

between the Supreme and the many living entities, and by using this analogy one cannot

draw the conclusion that the Supreme and the many living entities are equal.

Text 52

Ramanujacarya, the most exalted of spiritual philosophers, has already refuted the

Mayavada theory that the Supreme and the individual spirit souls are identical, just as the

sun and his reflection. Because of his expert refutation, intelligent readers will no longer

accept the Mayavada idea, but will simply joke and laugh at its foolishness.

Text 53

The sruti-sastra explains that the Supreme and the individual spirit soul are like two friendly

birds sitting on a tree. It is clearly explained there that they are two, and in this way the

eternal distinction between them is established. How have the Mayavadis become so

bewildered that they now contradict the Vedic statement and say that they are both one?

Text 54

The Vedas explain brahmaivaham na samsari ("I am Brahman; I do not belong to this

material world of birth and death"). This means that the advanced transcendentalist no

longer identifies himself as a product of material nature but understands that he is spirit,

different from matter. In this way he becomes free from all lamentation and all kinds of

material contamination. This is the proper explanation of this statement, not the false

oneness imposed by the Mayavadis.

Text 55

The Vedas explain aham eva khalu brahma ("I am Brahman"). This means that the advanced

transcendentalist gives up the cripple-minded conception of materialism and understands his

actual spiritual identity in relation to the Supreme, but it does not mean that at any time he

will become identical with the Supreme Brahman.

Text 56

Some theorists claim that by meditating on the Supreme with fixed concentration of the

mind, the aspiring yogi becomes the Supreme, just as a larva meditates on becoming a

bumblebee and actually becomes transformed by that meditation. To this I reply: "You have

created this analogy in the factory of your fertile brain, but it is not supported by any Vedic

literature. Just as the larva becomes a bumblebee, an individual spirit soul may attain some of

the qualities of the Supreme in minute degree, but he never actually becomes equal to the

Supreme Personality of Godhead."

Text 57

By continually worshipping intellectuals with great devotion a person born with only small

intelligence does not become an intellectual, although in some ways he may adopt the habits

of an intellectual. In the same way, by meditating on the Supreme no one becomes the

Supreme. Who will accept the foolish statements of the Mayavadis?

Text 58

In Vedanta-sutra Srila Vyasadeva affirms the eternal distinction between the Supreme and

the individual spirit souls in the statement karma-kartr-vyapadesac ca ("there are

two

performers of activity"). In his commentary on this sutra, Sankaracarya admits the eternal

distinction between the Supreme and the individual spirit souls. In explaining this sutra,

Sankaracarya quotes the statement of the Upanisads: guham pravistau ("two living entities,

the individual spirit soul and the Supreme Paramatma, reside in the heart").

Text 59

In his commentary on Vedanta-sutra 1.2.5, Sankaracarya quoted verses from Bhagavadgita*

that clearly show that the Supreme Lord and the individual spirit souls are eternally

different entities. If Sankara did not accept that the Supreme Lord and the individual spirit

souls are eternally different, then how could he have quoted these verses that clearly reveal

their relationship as master and servant?

* "The Supreme Lord is situated in everyones heart, O Arjuna, and is directing the

wanderings of all living entities, who are seated as on a machine made of material energy"

(Bhagavad-gita 18.61)

"O scion of Bharata. surrender unto Him utterly. By His grace you will attain transcendental

peace and the supreme and eternal abode" (Bhagavad-gita 18.62).

Text 60

I am subject to conditional life, where I enjoy at certain times and at other times I suffer.

The Supreme Personality of Godhead, however, is naturally always full of transcendental

bliss and He never suffers. This is the distinction between the Supreme and myself. How is

it possible for us to be identical if we are so different in this way?

Text 61

The Supreme is eternal, self-effulgent, always free from material contact, supremely pure,

and the sole all-pervading, all-knowing witness and overseer of the entire universe. No

reasonable person can present any evidence that these words may also be a description of

the individual spirit soul. These words are a thunderbolt that strikes the tree of impersonalist

monism and fells it.

Text 62

In the Vedas we find the word jivatmanoh ("of the individual spirit soul and the Supreme").

Although the obvious meaning of this word is that the individual spirit soul and the Supreme

are eternally different and never become identical in a homogeneous merging, still, in order

to keep their theory intact, the Mayavadis reject the rules of Sanskrit grammar and foolishly

deny that jivatmanoh is a dvandva-samasa.

Text 63

In order to keep their theory intact the Mayavadis interpret the word jivatmanoh as a

karmadharaya (adjective) compound. In this way they say that the word "individual living

entity" is an adjective modifying the noun "the Supreme," just as the word "blue" may be

employed to modify the noun "lotus flower." In this way, they reject the obvious meaning

and by grammatical jugglery try to establish their own unfounded and fanciful interpretation.

Text 64

In Vedic literature we find the phrase annam brahma ("spiritual food") many times. This

phrase means that, when food is offered in sacrifice to the Supreme Personality of Godhead,

it becomes spiritualized. In the same way, when we find the phrase brahmaham asmi ("I am

Brahman"), these words should be interpreted to mean that by engaging in devotional

service to the Supreme the individual spirit soul becomes able to abandon the misconception

of identifying the external material body as the self and understand that he is actually spirit

(Brahman) and not matter.

Text 65

Many passages from the Vedas and Puranas may be quoted to prove that the individual

spirit souls are different from the Supreme, and many other passages may also be quoted to

prove that they are not different. Abandoning all envy, learned spiritual philosophers have

carefully considered these points and have concluded that both the Supreme and the

individual spirit souls possess eternal distinct forms and personalities.

Text 66

O bewildered individual spirit soul, your intelligence has been stolen away by the Mayavada

illusion. Please give up this continual muttering of brahmaham asmi ("I am Brahman") and

understand that because you are drowning in the middle of the impassable ocean of repeated

birth and death, helplessly tossed by the waves of the reactions of past actions, you cannot

possibly see the Supreme.

Text 67

The Supreme is the husband of the goddess of fortune. He is a nectar ocean of transcendental bliss. Lord Siva and all the great demigods serve Him. The sacred Ganges is

water that has washed His feet. Before the material cosmos was manifested, He created

everything in a moment simply by slightly moving His eyebrow. O individual spirit soul,

your continual muttering of so ham ("I am the Supreme") is completely unreasonable and

illogical. He is the supreme master, the monarch who rules all existence and you are His

small son, always dependent on His protection.

Text 68

O foolish individual spirit soul, how is it that you are saying, "I am the Supreme who

pervades the entire universe"? O individual spirit soul, who has placed you within this

material universe? From where have you come? Why are you forced to suffer so greatly

within this world? O individual spirit soul, please honestly reflect within your heart and try

to understand what is the actual truth. Please give up this illusory path of the Mayavada theory.

Text 69

O individual spirit soul, please give up this muttering of so ham ("I am the Supreme").

Know that you are the eternal servant of Lord Hari, engage in His pure devotional service

and thus become qualified to enter the eternal spiritual world. If you reject the service of

Lord Hari, you will fall down into the wombs of mothers from many different species and

you will suffer great anguish as you wander among the hells and heavens of the material world.

Text 70

O individual spirit soul, you have made a great mistake by accepting the motto so ham ("I

am the Supreme"). Please reject this illusion and engage in pure devotional service to Lord

Kṛṣṇa. Let your motto become "Lord Kṛṣṇa is the Supreme Personality of Godhead, the

supremely powerful and opulent master of the three worlds, and I am His eternal servant."

Give up the Mayavada fallacy and understand the eternal distinction between Lord Kṛṣṇa

and yourself. In this way, attain unflinching pure devotion for Lord Kṛṣṇa.

Text 71

The eternal distinction between the Supreme and the individual spirit souls is clearly

described in the Narada-pancaratra and all other Vedic literatures. Still, because their

intelligence is devoured by the demonic Mayavada theory, many great scholars have

become stubborn and impious. They are now unable to understand the difference between

the Supreme and the individual spirit souls.

Text 72

They who are afflicted with jaundice cannot taste the sweetness of sugar and, indeed, to

them sugar is very bitter. They whose eyes are diseased cannot see the whiteness of a

conchshell, because they see everything to be yellow. Those whose minds are always

disturbed by frantic plans to attain sense gratification cannot understand spiritual purity. In

the same way, they who are afflicted with the Mayavada disease cannot perceive the

happiness in worshipping and glorifying Lord Krsna.

[There is no Text 73]

Text 74

By the Supreme Personality of Godheads mercy, the individual living entities are endowed

with a tiny fragment of consciousness. O rascal Mayavadi, do not, on this account,

arrogantly proclaim, "I am actually the Supreme." By saying this you have become like a

criminal-minded persons who obtains elephants, cavalry, and infantry from the king on the

plea of begging for protection during a journey and then decides to use all these soldiers as

his own personal army of bandits to plunder the kings property on the royal roads.

Text 75

The powerful illusory material potency, who bewilders the three worlds and is known as

Maya, is the submissive servant of the Supreme Personality of Godhead, who is the ultimate

controller, the master of all transcendental opulences, eternal, and full of all knowledge and

bliss. The individual living entities are strictly subject to the control of that illusory potency,

and for her they are like domestic animals led about by a ring in the nose. Please consider

for a moment. This is a very substantial difference between the Supreme and the individual

living entities.

Text 76

After carefully studying the six schools of philosophy (Kapila, Kanada, Gautama, Patanjali,

Jaimini, and Bhatta Bhaskara), intelligent persons raise the question: "What is the

conclusion? Are the Supreme and the individual spirit souls different? Are they the same? Is

it possible for them to be one and different simultaneously?"

Text 77

In many places in the Vedas, Puranas, and Vedanta-sutra I have read that the Supreme and

the individual spirit souls are eternally different. Then again, in many places of the same

scriptures I have also read that they are the same. We must therefore conclude that the

Supreme and the individual spirit souls are simultaneously one and different. This is

certainly very astonishing.

Text 78

The Supreme is described as the supremely independent creator and controller of the entire

universe. The individual spirit soul is described as always dependent on higher forces. How

is it possible that these two radically different descriptions apply to the same person? They

must describe two distinct beings.

Text 79

Different medicinal plants and herbs manifest different flavors. Some are bitter, some sweet,

and some a variety of complex tastes. They are not all one. If they were all one, then why

are specific herbs useful for curing specific diseases and not others? Even if the herbs are

mixed together to form a medicine, each herb still retains its specific powers within the

mixture. In the same way, when the individual spirit souls merge into the body of Lord

Visnu at the time of cosmic annihilation, they retain their individuality. They do not become

one. When the material cosmos is again manifested from Lord Visnu's body, the individual

spirit souls also emerge and again enter various material bodies according to the pious and

impious deeds they performed in the previous cosmic manifestation. When the individual

spirit souls enter Lord Visnus body at the time of cosmic annihilation, therefore, they do not

lose their individuality and become Lord Visnu.

Text 80

Ocean water is salty and river water has no salt. By observing their different qualities, the

difference between the river s and the oceans may be perceived. The difference

between the

individual spirit souls and the Supreme Personality of Godhead may be seen in the same

way: by becoming conscious of their different qualities.

Text 81

Although the waters of the rivers flow into the ocean from all directions, the rivers and

oceans do not become one in all respects. The ocean water remains salty and the river water

remains fresh. They do not lose their natures. In the same way, milk and water are also very

different. They also do not lose their natures even when they are mixed together.

Text 82

When water and milk are mixed together, an ordinary person cannot distinguish where is the

milk and where is the water, although a swan can separate them in a moment. In the same

way, when the individual spirit souls enter the body of Lord Maha-Visnu at the time of

cosmic devastation, the Mayavadis cannot distinguish where are the individual spirit souls

and where is the Lord, although the devotees, who understand everything through the

instructions of the bona fide spiritual master, can distinguish them immediately.

Text 83

A quantity of milk may be mixed with some milk and a quantity of water may be mixed

with some water. Even though the substances are the same, the smaller quantity does not

become one in all respects with the larger quantity. Rather, the difference of volumes

remains. In the same way, by engaging in yoga meditation, one may appear to merge into

the Supreme. The yogi does not actually become the same as the Lord, because the yogi

remains tiny and the Lord remains all-great. This is the description given by transcendentalists who are pure at heart.

Text 84

There are some scholars who, although they carefully follow the wrong path and are

actually drowning in the great ocean of faulty logic, are nevertheless very expert at flowery

speeches and debate. These persons are filled with hundreds of faulty theories and they

expound their ideas in many words, proclaiming: "I am the Supreme Brahman" and

"Everything visible is nothing but the moving and non-moving Supreme." In this way, they

have cheated and misled the entire world. In this way, they have openly exposed to view the

very sinful desire that pollutes their hearts.

Text 85

O Mayavadi friend, if you, I, and everyone and everything else are all actually the same

Supreme Brahman and there is no real distinction between us, then we are actually all one.

If this is true, then your wealth, children, wife, and all your possessions are actually also

mine. I claim them all now. Give them to me at once.

Text 86

O Mayavadi friend, if we are actually all the Supreme, then the divisions of the varnasrama

system have no meaning, and the orders and prohibitions of the Vedas are also without

meaning. You claim to base your theory on the Vedas, but your theory leads its followers to

ultimately reject the Vedas. What is the difference between your theory and atheistic

Buddhism? If the Buddhists are heretics and offenders for rejecting the Vedas, why are you

also not heretics for the same reason?

Text 87

O Mayavadi friend, please listen. In the Third Canto of Srimad-Bhagavatam, Lord Kapila

carefully explained to His mother that the Supreme Personality of Godhead is eternally

different from the five gross material elements, the material senses, the mind, the intelligence, the false ego, and the individual spirit soul. He carefully explained the eternal

difference between the individual spirit soul and the Supreme.

Text 88

Some meditate on the void described by their teacher. With an empty heart and mind, they

see everything as empty and they conceive of the Supreme Personality of Godhead as a void

that cannot be described. The actual void is in their intelligence, and they receive nothing as

the result of their labors.

Text 89

In the Mahabharata, Srila Vyasadeva criticized the voidists by saying, "They who believe

that the Supreme is a void stand in the darkness of ignorance. Now and in the future they

stand in the dark."

Text 90

In the Mahabharata, Srila Vyasadeva has refuted the impostor Kapilas theory that the

Supreme is an empty spiritual effulgence.

Text 91

Although the Supreme Personality of Godhead is like an ocean of auspicious transcendental

qualities, the Mayavadis, like a flock of sheep blindly following Sankaracarya, claim that

the Supreme has no qualities. Misinterpreting the words of the Vedanta-sutra, they mislead

their unfortunate followers.

Text 92

The Supreme Personality of Godhead is the unlimitedly powerful original creator of

everything, and He is full of all opulences and transcendental qualities. How can the

Mayavadis be so foolish that they say He has no qualities? The Mayavadis are heretics who

refuse to accept the words of the Vedas.

Text 93

The Supreme Personality of Godhead is full of knowledge. He is the enjoyer of a host of

transcendental pastimes. His every desire is immediately fulfilled without His endeavor. He

is full of all transcendental opulences and auspicious qualities. Where do the Vedas say that

He has no qualities or opulences? O friend, why have you become silent? Why will you not

say anything to describe the lack of auspicious transcendental qualities in the Supreme, who

is like an ocean of transcendental qualities? O friend, please consider all these points within

your heart and mind. Try to understand what is the actual truth.

Text 94

Something that exists but has no qualities has never been perceived, either in anyone's direct

experience or in the transcendental revelation of the Vedas. This conception of a qualityless

substance is a phantasmagoria that exists only in the mind of the Mayavadis. It is like a

great flower imagined to float in the sky. O friend, if by juggling words you think you have

found a scriptural quote describing this mythical qualityless substance, then I say no

intelligent person will believe you. You will search the Vedas in vain for this description.

Text 95

The Vedic texts explain that just as when a Vedic sacrifice is completed the performer of the

sacrifice may become inactive for a moment, in the same way, the Supreme may sometimes

be described as qualityless for He sometimes declines to display His transcendental qualities.

Text 96

When the Vedas explain that the Supreme is without qualities, they mean that He has no

material qualities imagined by a fanciful worshiper.

Text 97

O friend, although you say the Supreme has no qualities, the Vedas will not support your

view. The Vedas say, sa satya-dharmah ("the Supreme is full of auspicious transcendental

qualities").

Text 98

One can only conceive of a thing by understanding its qualities. If one does not properly

understand the qualities of something, then he misunderstands it. For example, a glittering

oyster shell looks like silver and one may easily mistake it for silver. Such an illusion arises

from misunderstanding the qualities of the two objects. As one may mistake an oyster for

silver, in the same way, one may mistakenly think that the Supreme has material attributes.

The attributes of the Supreme are perfectly spiritual.

Text 99

The Vedas explain, yato va imani bhutani jayante ("the entire cosmic

manifestation has

emanated from the Supreme"). Some foolish theorists claim that the material cosmos is

simply a transformation of ignorance and does not have the Supreme as its creator. No

intelligent person will accept this foolish idea.

Text 100

It is not logical to say that this material universe is manifested of ignorance. This world

cannot be simply ignorance, for the Supreme Lord Krsna enacts His eternal transcendental

pastimes here.

Text 101

The Mayavadis compare material existence to a dream, but in truth it is not at all like a

dream. The dreaming condition is full of many faults. In a dream one may eat and drink

unlimitedly, but he will never become satiated, although in the waking condition one

quickly becomes satiated by eating and drinking. The use of this analogy by the Mayavadis

is a great blunder, for the waking condition is not at all like a dream.

Text 102

If this material world is an illusion, as you say, then why do you perform

different activities

for material and spiritual elevation? Just as an earthen pot is useful for carrying water, in the

same way, this material world is useful to the individual spirit souls. It may be temporary,

but it is not unreal.

Text 103

If the material universe is simply created from illusion and is false, then all religious

principles and penances described in the religious scriptures are meaningless. If this world is

an illusion, then why should pious kings punish thieves and criminals? Because the

Mayavadis are full of dirty material desires, they are very fond of saying that this material

world is false. In this way, they seek to become free from all moral restraints.

Text 104

O Mayavadi friend, you say that this material world is unreal, just as when a garland of

flowers is mistaken for a snake in the dark, the imagined snake has no actual existence. This

is a poor analogy. In this analogy one thing is mistaken for another, but still the garland

exists. This analogy does not at all show that the material world has no existence. In truth,

the material world exists eternally, although is constantly changing.

Text 105

This material world is created by the real Supreme Personality of Godhead, the husband of

the goddess of fortune. Because the real Lord has created it, and because He is present as the

Supersoul within every atom of His expanse, this material world is reality. Indeed, when the

productions of this world are offered to the Supreme Lord with devotion, these material

products become spiritually pure, just as ordinary bell metal becomes gold by the touch of a

sparsamani ("alchemist's stone").

Text 106

Pure devotional service to Lord Kṛṣṇa bears no relation at all to the enjoyment or renunciation of material objects. The devotee accepts all conditions of his life as the great

mercy of the Lord. He does not consider his own sense gratification, but only the Lords

service.

Text 107

When one is intent on enjoying material sense objects, he is called a visayi "materialist").

Rejection of that enjoying spirit is called viraga ("renunciation"). That

renunciation makes

one eligible to attain the supreme goal of life (pure devotional service).

Text 108

In the company of saintly devotees, we repeatedly hear the description of the transcendental

pastimes of the supremely opulent and powerful Personality of Godhead, and in this way the

lake of our hearts has become overwhelmed by great tidal waves of pure love and devotion.

We reject the false Mayavada theory of impersonal monism, and we accept the truth that the

Supreme Personality of Godhead is eternally distinct from the many individual spirit souls.

Fixed in this truth, we worship the two lotus feet of the Supreme Personality of Godhead,

the husband of the goddess of fortune.

Text 109

In the ordinary affairs of this world, the king's representative is often called "king" or "his

majesty," although the person is not the king himself but only his representative. In the same

way, the Vedic literatures describe the individual spirit souls as "brahman," not because they

are the Supreme Brahman, but because of their eternal relationship with Him.

Text 110

The Supreme Personality of Godhead is the source from whom the sun, moon, all the

planets, and the entire cosmos has arisen. At the time of cosmic devastation, everything

enters the body of the Supreme Personality of Godhead. Even the demigod Brahma is not

able to describe the Supreme Personality of Godhead by speaking the Vedas. The Supreme

Personality of Godhead is the supreme controller of everything. The Supreme Personality of

Godhead is beyond the touch of the three modes of material nature. O Mayavadi teacher,

why do you teach the slogan so ham ("I am the Supreme")? I do not show any signs of

supremacy at all. In fact, I am very weak, unlucky, and bereft of all opulence.

Text 111

Just as a troop of insects resides within a ripe udumbara fruit, all the material universes,

composed of subtle and gross material elements and populated by innumerable spirit souls,

rest within the form of the Supreme Personality of Godhead during the time of cosmic

devastation, and then emerge at the time of cosmic creation. At that time they do not rest

within the Lord. In truth, they remain always separate from Him. O Mayavadi

teacher, I am

not as great as He. How is it possible or sensible for the slogan so ham ("I am the Supreme")

to come from my mouth?

Text 112

By the mercy of the Supreme Personality of Godhead, a dumb man can become an eloquent

orator, a lame man can leap over mountains, and a man blind from birth can attain a pair of

beautiful lotus eyes. I offer my respectful obeisances to the moon-faced Supreme

Personality of Godhead, who is the son of Maharaja Nanda and a cintamani jewel for His

devotees.

Text 113

Devotional service to Lord Visnu brings a great and eternal result. In addition to attaining

that result, I shall also become famous in some circles for some time on this earth as result

of having written this book.

Text 114

I have carefully studied the book Sri Narayana-bhakti-bhusa composed by Sri Narayana

Bhatta, the best of scholars, as well as many other similar books. By the mercy of the

devotees, I have been able to understand the confidential truths of devotional service, which

I have described in this book of one hundred verses, Sri Tattva-muktavali, a description of

the truth of the eternal difference between the individual spirit souls and the Supreme

Personality of Godhead.

Text 115

If in the course of writing this book we have become bewildered and made some mistake,

we beg the expert scholars to please correct all the mistakes. Just as a baby crawling on his

hands and feet may sometimes stumble and fall down, the speaker of this discourse may

have become bewildered and spoken something against the revelation of scripture.

Text 116

An envious person will search for some small defect in the poetry of a saintly devotee and

will ignore all the good qualities in his poem. He is like a person who searches for an ant

hole in a great palace bedecked with jewels. Such a person will never see the good in

anything.

Text 117

Let they whose intelligence has been destroyed by envy find fault with my verses and

refrain from seeing any good in them. They who know how to see the good in others will

see only good and no faults in my poem. Let that saintly audience delight in this book.

Text 118

O most exalted devotees of the Lord, if you wish to attain in your hearts pure devotion to the

Lord, then please hear and read this book, Tattva-muktavali, written by a poet who is now

filled with happiness. This book is very pure and is full of very beautiful poetry. It is very

auspicious because it carefully distinguishes truth from illusion. It describes the truth of

pure devotional service and reveals the eternal difference between the individual spirit souls

and the Supreme Personality of Godhead.

Text 119

This book is filled with many poetic ornaments. Its verses are very sweet. It is very

charming, splendid, and beautiful. Its words are like nectar. It is a pleasure garden where the

intelligent devotees enjoy many pastimes. It is full of all good qualities and free from the

slightest fault. May this book, Tattva- muktavali ("The Pearl Necklace of Truths"), always

rest upon the neck of the devotees.